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moreover, a very valuable kind, called "akashe," soft as silk. Eight seeds are sold for a penny. Before the war, the export was doubling every year; since then it has declined. The Cotton Association of Manchester exported 20,000 bales in 1839-60, and received only 3447. With the return of peace it will revive. The wars are conducted in the usual African style. Seventeen thousand men meet, blaze away with "long Danes" from the hip all the day, retire and advance, as if by mutual consent, and separate with the loss of half-a-dozen killed and wounded: and this stuff they call fighting! It is serious only to the allies, who, being weaker than those who assist them, are sold off by way of commissariat. The Egbas of Abeokuta are nominally fighting to defend their friends the Ijâyes against a common foe, the Ibadans. It is generally asserted that the unhappy Ijâyes have at this time lost 20,000 of their number by famine and the slave-market. The real *casus belli* lies deep; the Abeokutans are determined to monopolize transit-dues by keeping the northern people from the coast. Every African tribe knows that it cannot prosper without seaboard, and then the war began.

We were informed that the King of Dahomy was busy sacrificing before beginning his annual slave-hunt. It is the practice of this amiable monarch, as of his predecessors, to muster his forces, arm, drill, train them, and march them round the capital till the spirit moves him to rush in a particular direction and drive and harry the land.

Concerning Dahomy, however, I must warn you that there is a vast amount of fabling, which originates with certain slave-dealers, who think to alarm strangers by spreading abroad all manner of horrible tales. To this category belongs the report that his Majesty sadly wants to catch an English officer, to be used as a stirrup when mounting his charger. The Amazons may be reduced from 6000 to 2000. Messrs. Duncan and Forbes were, I believe, imposed upon by seeing the warlike dames marching out of one gate and in to another. A similar story is told concerning commissariat bullocks in the good old times of India. I have no doubt that the Amazons, like the tender begums of Oude and Hyderabad, are mighty contemptible troops; and I should like to have a chance of seeing them tackled by an equal number of stout English charwomen, armed with the British broomstick. After taking leave of the alake, we left Abeokuta on the 8th November, and on the 9th I found myself once more under the comfortable roof of my excellent friend the Acting Governor of Lagos, Mr. McCoskry. The trip has led me to doubt that sunrise has yet taken place within the tropics, though not to question that it can take place.

On the 21st ult. I left Lagos in H. M. S. *Bloodhound*, Lieut.-Commander Mackworth Dolben, which Captain Bedingfield kindly detached for the purpose of visiting the Oil rivers. We entered the Nun river on the 24th November, passed through the Akassa Creek, whose waters saw for the first time a man-of-war; visited Brass and Fish towns, and we are now proposing to sound the bar of St. Nicholas river.

You will probably hear from me by the next mail, unless I happen to be on the top of Cameron's Mountain.

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4. *A Missionary Journey up the Cavalha River, and the Report of a large River flowing near the Source of the former.* By the Rev. C. C. HOFFMAN.

Communicated by Mr. JOHN MARSHALL of Cape Palmas, West Africa.

AT your request I furnish you, with pleasure, with a few particulars of a missionary tour I made to the interior last July. On the 9th of July we left Cavalla, the station of Bishop Payne, and reached the Cavalha river after a

walk of an hour and a half. That afternoon we ascended the river about 5 miles to Burbo. On the 10th we made 25 or 30 miles, and on the 11th about the same number, when we reached our landing-place, Kekre in Webbo, say 70 miles from the mouth of the river. The river varied in depth from  $2\frac{1}{2}$  to  $4\frac{1}{2}$  fathoms. Numerous towns, belonging to eight or ten tribes, whose territory extends on both sides of the river, are on its banks. In three of the tribes we have mission-stations, in charge of native catechists. The language is similar and understood by each other. We were always kindly received. Kekre is only a short distance from the rapids, which extend a mile or two below the falls. The river is divided by islands, making three falls, the highest about twelve feet. Above this, for a couple of days' journey, the river is obstructed by rapids, and there are in all five falls, beyond which the river runs for a long distance in a north-easterly direction. The land becomes hilly; hills are seen in all directions. For ourselves, we left the river at Kekre, and proceeded to our mission-station at Bohlem, 3 miles from the river, where we passed the night. Bohlem is finely situated on a hill surrounded by hills. The weather was cool and pleasant. On Friday, the 12th July, the thermometer stood at  $63^{\circ}$  at 6 A.M. We had a good fire in the stove to make ourselves comfortable. Saturday, we started at 6 A.M., in a north-easterly direction. Walking was laborious over hills covered with a fine growth of timber, the roots of which impeded our progress. We passed many streams; the ground was rich, and the rice was standing in the farms 5 feet high. At night we reached the Diebo tribe, having travelled about 25 miles during the day. By this people, who occupy four towns, we were kindly received; very few of them had ever seen the face of a white man. We rested on Sunday the 14th, except to visit two towns for preaching. The Greybo language had here to be translated into that which the people spoke; it was similar to the Greybo, but not sufficiently alike for the people to hear well. We learned from our guide that there were twelve tribes beyond us, under the jurisdiction of one man who lived two days' journey from us.

We were obliged to return to Cape Palmas, being unable to proceed further; we met with no hindrances from the natives. One important fact, however, I learned from one of the natives with whom I conversed about the country towards the interior. It was this: that near the source of the Cavalha river another river flows from the hills, by which the natives receive English goods, cloths, salt, guns, &c., from vessels at its mouth. This river they call *Niga*. The natives in the interior make cotton cloths, some of which I saw. I have very little doubt but that one of the sources of the Niger will be found a few weeks' travel east of Cape Palmas, and that this is the river to which the native referred. Our journey home was speedily made, taking but one day on the river.

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5. *Excursion from Queensland towards the Interior of Australia.* By E. B. CORNISH, Esq.

Communicated by F. WALKER, Esq.

THE following is the extract from the letter of my correspondent in Queensland, Australia, which I promised to send. It appears to me valuable, as showing how near the enterprise of the squatters in Queensland has approached to the line of march of Burke, Wills, and Grey, in their recent and fatal passage to the Gulf of Carpentaria.

"You are aware that I was going, when I last wrote, to look at some country William Landsborough had discovered to the westward. On the 24th June five of us started from Broadsound. As I was in haste, and as Landsborough did not wish more fuss than was necessary to be made (the district in